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fifty-nine thousand." It is true that this is said, but if the authors had read the source carefully they would have found good reason for not citing this statement without modification. In fact, a more careful dependence on sources would have saved them from many a slip.

It is to be hoped that the authors will soon have an opportunity to revise this work, and to make it the book which we need.

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MARTIN LUTHER IN KULTURGESCHICHTLICHER DARSTELLUNG.
Von ARNOLD E. BERGER. Erster Teil. 1483-1525. Berlin: Ernst Hofmann & Co., 1895. Pp. xxiv + 506. M. 4.80.

EMERSON, in his *Lecture on the Times*, uses the following figure: "As the granite comes to the surface, and towers into the highest mountains, and, if we dig down, we find it below the superficial strata, so in all the details of our domestic or civil life is hidden the elemental reality, which ever and anon comes to the surface." Berger's *Luther* is an effort to dig down into the social and domestic life of the times of the Reformation and to connect Luther with this "elemental reality." An effort is made to weigh all questions with "a deep sociological and psychological insight." Each event is viewed in its double relationship, on the side of the individual and on the side of society. The working together of the personality of the reformer and the reflex action of the institutions and circumstances of the age are never forgotten. Our author objects to all previous lives of Luther on the ground that they have been written from a purely theological point of view. "The Protestant theologian," he says, "however sincerely he may endeavor to handle his material with the sole aim of setting forth its causal relationship in a purely historical manner, will never be able to escape the atmosphere of his religious education sufficiently to exclude entirely all apologetic and polemic points of view." The reason for this he finds in the fact that the interest of the theologian naturally hinges on the personality of the reformer and on a desire to maintain his "religious originality." Thus the tendency of all biographers of Luther has been to isolate the man as far as possible from the general culture of his times. But Berger contends that the greatness of a man is not comprehensible, unless we have some object by which he can be measured and over against which we can put him.

The real questions for the biographer are these: "What were the circumstances and problems of this man's age? How did he grapple with them? What solution had he? What lines did he mark out for future development?"

Now one can scarcely read a chapter of Berger's book without seeing that there is much truth in this contention. But yet it is open to certain objections. In the first place, Berger does not make entirely clear the reason why all Protestant theologians should desire to exalt the personality of Luther above the forces and ideas of which he was the representative or instrument. Was the Reformation any less justifiable or divine because it finds its roots in social conditions than it would be were it the work of one man? Despite Berger's seeming assumption that he has avoided the religious problem entirely, we cannot see that he has done so. Many of the ideas which Luther represented are still in open conflict with those which he opposed, and as long as this is the case a history that all sides shall pronounce to be absolutely without "*Tendenz*" seems to us to be an impossibility. This may be because we, too, look at the matter with theological eyes. But it seems to us that there is a certain legitimate criticism on the events of history and that a purely objective standpoint on a present-day problem is an extremely difficult position to maintain. It is like a man trying to perform a surgical operation upon himself. Then, too, if to measure a man it is necessary, as Berger says, to put him against some background, he must admit that a proper idea of perspective demands, just as much, a true estimation of the man as of his surroundings. The background must not be moved so far forward as to belittle or hide the man. It seems to us, therefore, that Berger might have avoided his strictures on theological biographers and have let his most excellent work stand on its own merits. He is not so much of a pioneer as he seems to think, for Kolde's biography of Luther professes to be an attempt "to explain Luther in his relation to the entire development of his people."

But in justice to Berger it must be said that he has carried on this attempt most successfully. The larger stream that bore Luther on its bosom he calls "*lay-culture*." He never loses sight of the relationship between Luther and certain social and economic problems. As early as the time of the crusades certain worldly and economic forces began to cross swords with the power of feudalism. More and more the money power, which tended to develop the individual, came to be regarded as the natural enemy of the church, which tried to suppress

the individual by means of its ascetic ideal. The discoveries and inventions of the fifteenth century naturally allied themselves with the forces fighting for individualism. The individual began to feel his power as an individual, and a desire arose in his heart to become the master of this world, to acquire its goods and enjoy its beauties. But of course such a conception was in direct opposition to the teaching of the church. Here Luther appears upon the scene. His doctrine of "Justification by Faith" makes the individual responsible to God alone. Under the shelter of this great thought the new movement finds, not only a religious sanction, but a new inspiration. The individual is now perfectly free to seek the good things of this world, knowing that he must give account of his stewardship to God and to Him alone. So the individualism bound up in "lay-culture" became united with the religious individualism that inside the church was making in the direction of a reformation. For such a union a man like Luther, whose sympathies were all with the people, was eminently fitted.

But Berger often makes a serious mistake in his book. In his desire to reveal Luther in the light of a "culture-hero," as well as a religious reformer (his book being one of a series of *Geisteshelden*), he is quite likely to put the religious problem into the background when it deserves stronger emphasis. For example, who will be satisfied with the treatment of the doctrine of "Justification by Faith" as a mere sanction and inspiration of economic ideals? Again, when he says that the mediæval religion "must be looked upon, in the principal matters, as the *negative* preparation for the reformation," by what right does he thus dispose of the religious problem as not dealing with "the principal matters?" Religious and social, sacred and secular, were bound up together, and there surely were more forces working in the Reformation than a struggle for social independence on the one side and an opposing hierarchy on the other. It is just as easy to maintain that the spread of religion among the common people and the freedom of thought which was manifesting itself in the church were the great cause of the social awakening of which Berger makes so much. The two problems cannot be kept entirely distinct.

But yet it cannot be denied that the side of the question which Berger emphasizes has long needed just such a book as this which he has written. There is certainly a tendency in all lives of Luther to neglect his relationship to the common culture of his day. Berger admits that yet much remains to be done. Perhaps in the second

volume of his work, which is yet to appear, we shall see further light thrown upon the problem, as well as some of the mistakes of the first volume avoided. At any rate, no future biographer of Luther can afford to neglect this book, written, as it is, with a thoroughly modern conception of history, and giving, as it does, the views which a historian of literature entertains of the great German reformer.

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GESCHICHTE DER EVANGELISCHEN KIRCHE IN DEUTSCHLAND. Von R. ROCHOLL. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachfolger (Geo. Böhme), 1897. Pp. xii + 594, 8vo. M. 8.50.

THE writer is well known as an influential Lutheran churchman (he is *Kirchenrath* in Düsseldorf), as the author of a large work on the philosophy of history, and as a contributor to the new edition of the *Realencyklopaedie*. In the compass of a single volume he has attempted to give a sketch of Lutheranism in Germany from the beginning to the present time. There seems to be no other work that covers the same ground. The task would have been large enough if the author had contented himself with a discussion of great movements and characters; but he has evidently been ambitious to omit the mention of no important name, book, or fact, and the result is a not very readable epitome of Lutheran history. The necessity of extreme condensation has conduced to a terseness and nervousness of style uncommon among the Germans. Half-line sentences abound. The average length of sentences would probably not much exceed a line and a half. Many paragraphs consist of a line or less. Verbs are often omitted. The author's reputation as a philosophical historian is a sufficient guarantee that he would not present his condensed facts in a disconnected or illogical manner. On the contrary, the work is written pragmatically, and the aim has been to present Lutheranism in all its aspects as a segment of the great circle of Christian history. While a work of this kind might have been readily compiled from the multitudinous monographs that are available on the various epochs and aspects of Lutheranism, the author assures us that he has drawn his materials to a great extent directly from the sources, and that he has used some archival sources never before employed. The amount of pertinent quotation from the sources is really astonishing.